UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Peace Symbols

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The Field

"The world is my country, to do good is my Religion."

World Constitutional Convention

The following is a resolution sponsored by the Campaign for World Government for presentation to the Pan-American Congress:

Whereas, Under modern methods of communication the world has shrunk to a size smaller than the territory of the United States of America at the time of its adoption of its Federal Constitution; and

Whereas, Modern science has developed the methods of killing human beings to a point where we stand aghast at the contemplation of annihilation; and

Whereas, The time has gone by when each country or even a group of countries, could act independently of other nations without inviting for all the danger of extinction; therefore

Resolved, That this Pan-American Congress goes on record as favoring the immediate summoning of a World Constitutional Convention to set up an all-inclusive, democratic, non-military Federation of Nations, under a constitution embodying the best features of those under which federated groups of states are now operating; and

Resolved, That the Pan-American Congress favors the election of delegates to the World Constitutional Convention by the people of the respective countries, the delegates to be chosen from those citizens who have no direct or indirect connection with the military or naval forces, or with industrial firms, or trade unions, or banks serving those forces; and

Resolved, That this resolution be referred to the coöperating governments with strong recommendation for immediate action.

UNITY

"He Hath Made of One All Nations of Men"

Volume CXXII MONDAY, DECEMBER 19, 1938 No. 8

WORLD PEACE

Forgotten be land and flag and country today in the nobler memories of the all-fatherland of humanity, the agonizing thirst for peace that is the burden of our brothers and sisters beyond the pale of country, beyond the lure of flag. Above all may we see floating the white banners of peace, and above the dissonance of war hear the angelic anthems of "Peace on earth, good will to men."

—*Jenkin Lloyd Jones*

LABOR AND WAR

Does labor profit anything from war? The answer to this question is coming straight and clear from France these days in Premier Daladier's attack on the 40-hour week for French workers, and his use of the conscription to break all strikes and other protests against his decrees. One can sympathize with the Premier, or at least see his point of view. Here is Europe plunged into the fiercest armament race in history, with Germany outstripping all competitors through the virtual enslavement of her labor. How can France meet a challenge of this kind with labor working only five days a week and on an eight-hour day? Obviously, it cannot be done. Obviously, also, France cannot be allowed to fall hopelessly behind the Reich in preparation for a defensive war. There is no way out, is there, except to smash the labor front, and drive the workers to endless toil in the mines and factories? One must sympathize at the same time with French labor. For years labor in France has been struggling to establish decent standards of hours and wages. At last in Blum and the Front Populaire, French labor found a government which espoused its interests and passed the 40-hour law. Now comes Daladier to destroy all that has been won—to enslave the French worker after the pattern of his German confrère. What wonder that there is uprising which threatens revolution! Yet can there be no answer to Daladier on the basis of the present war economy. As long as we have war, or the threat of war, there can be no maintenance of free labor standards, for these standards interfere with the feverish day-and-night production dictated by competitive armaments. France is being beaten by Germany—therefore must the French workers go back to the 48-hour week, and then, as the race quickens, to the 56 and 64-hour week. What is true of France must equally be true of England, and, in the end, of America. At this moment, in all countries, labor stands to lose, under the stress of war and preparedness for war, everything it has won in a half-century of struggle and sacrifice. All of which means that war signifies the enslavement of labor, and peace its only liberation! Yet labor only in spots is pacifistic. Will the time never come when labor will see that, in its own interest as well as that of humanity, war must be gotten rid of forever?

COMPENSATION!

To try to find any compensation for what is proceeding in Germany may well seem like trying to extract sunshine from cucumbers. Yet do we believe that even in these Nazi atrocities against the Jews, there is good as well as monstrous evil. Thus, (1) when the whole tale has been told, we believe it will be shown that this latest persecution of the German Jews was the one thing needed to solve at last the question of Palestine. This question has seemed to be as nearly insoluble as any question in our contemporary world. Nothing but the impact of some absolutely irresistible force could smash the deadlock between Jews and Arabs in the Holy Land as cemented by British imperialism. Now comes this irresistible force in the form of an immediate necessity to evacuate the Jews from Germany, and resettle them. To find homes for these Jews in other and far-flung portions of the world while Palestine awaits them is of course ridiculous. The Jews must be admitted to Zion! The old difficulties remain. But they will melt away, or be removed, as the gates swing open to the myriads of refugees who would pass through. (2) Again, these German horrors have awakened at last the conscience of mankind. For years it has seemed as though this conscience were dead—one of the many casualties of the Great War! But now we know it was only numbed, or temporarily paralyzed. The conscience of the race is once again alive, and speaks its condemnation of wrong. We can no longer be without hope as we watch the world-wide sweep of outrage against the Nazis for deeds of horror to which the souls of men

are not insensitive. (3) Lastly, in these events in Germany we may see proof positive that the Nazis are preparing their own destruction. Madness is again its own undoing. This has from the beginning been our solution of the Nazi problem—not to fight the Nazis, nor even organize united armed fronts against them, but to give them time like rope, to hang themselves! Already this remedy is working. The doom of Hitler has begun.

A CHANGE OF FRONT

Within two weeks after the election, the administration turned on the W.P.A. workers, and began releasing them. Ten thousand names were stricken from the rolls at one fell swoop in New York City alone. Nothing was too good for these workers before the election. Money flowed like water into the projects on which they were engaged—especially in those states where the victory of the Democratic ticket was in any way doubtful! The lists were packed with every last man and women who could be enrolled and thus relieved. Wages were placed at lavish figures for all employed. Assurance was given of plenty of work for an indefinite period of time. Then came the crash of the electoral defeat—and now the W.P.A. is threatening to close down, to shut up shop. The reason given is that there is no more money, and what is in hand must be made to last until March 1st next. But there was plenty of money available before election, and there wasn't a "peep" about any curtailment for the rest of the year. Isn't it more likely that the real reason for this action is that the W.P.A. workers, like the farmers, didn't vote any too enthusiastically for the administration, and thus, as faithless servants, are discharged? Or is it that the government knew all along what was coming, and deliberately in its own interest played fast and loose with the helpless unemployed? All of which raises the question as to what we are to think of an administration which is in so many ways so humane, enlightened, well-intentioned, and yet can descend to such disgraceful and heartless "politics." The alliance between Roosevelt in Washington and Hague in New Jersey—the open help of the Hague machine at the very time when every American ideal was being brazenly flouted by the Jersey City boss—was enough to turn the stomach. Now comes this heartless betrayal of the W.P.A. workers. What wonder that such an ardent Rooseveltian as Mayor La Guardia is up in arms in angry protest!

CIRCULATION REPORT

UNITY's circulation was at its peak in 1929. The present editorial direction had been in office some ten years, and things had gone along encouragingly. Then came the big smash, with a slight drop in subscriptions in both 1930 and 1931, and a big drop in 1932. With the beginning of the Roosevelt regime in 1933, losses were stayed; subscriptions in that year were almost the same as in the year preceding. Then came another big drop through 1934 and '35. In 1936, however, there came the first gain since '29, synonymous with what seemed to be business recovery. It looked as though we were started up again! But in 1937—in the UNITY office, as in the nation at large—there came another slump, and circulation figures have been going down ever since. This year (to the end of November) subscriptions are at a lower level than at any time since 1929. Our income is about one-half of what it was ten years ago. How to bring it up again is a problem. One trouble, undoubtedly, is our subscription price, which may well seem large for a paper of our modest character. But how can we lower it with any assurance that new subscribers will be secured adequate in numbers to overcome the loss in income? Another weakness, which in a deeper sense is our strength, is our independence of all church and denominational influence. What other religious journal in the country speaks so fully for itself alone? But the price we pay for liberty is the sacrifice of all group support. Then, again—this paper is incorrigibly *liberal*. It is interested not in party, or dogma, or cause, or 'ism, but only in truth. It has no narrow loyalties, no closed mind on any question, no bitterness, hatred, or intolerance, but only a welcome to all opinion, a rigorous criticism of all ideas and policies, and a love of ideals for their own sake. UNITY has principles and standards, and will not subdue these to any interest of any kind. Is there a place in the world any longer for such a journal?

FURTHER REPORT

Our reliance must be upon the little company of friends likeminded with ourselves—a company which may still be a growing company. This reliance must be rooted in a confidence in what we are trying to do, though it meets at the time with what may well be regarded as discouraging response. We note that, as journals build up enormous circulation, they become negligible as organs of influence. The *Saturday Evening Post*, the *American Magazine*, *Collier's Weekly*, are examples of what we mean. Then come journals of circulations figured not in millions but in thousands—*Harper's*, the *Atlantic*, the *Yale Review*—which represent the nation's fine flower of culture. Then come the partisan journals, the seats of the scornful who are supremely arrogant of their own opinion and bitterly contemptuous of the opinion of others, the narrowly dogmatic and doctrinaire—the *Nation*, the *New Republic*, the *New Masses*, and such like. These muster subscription lists of a few tens of thousands. Then, still lower down in circulation support, come the religious and denominational journals, which in spirit and ideal are frequently the most enlightened

papers in the country. But more and more, in these troublous times, we find our comfort in small and rigorously independent sheets which exist to serve a broadly inclusive spirit of human brotherhood, and to find the truth which may reconcile and unite mankind. *Fellowship,* published by our American Fellowship of Reconciliation, is one such paper. Devere Allen's *No-Frontier* is another. The *War Resisters,* published in England, is still a third. *Coöperation* is a worthy member of this company. *Common Sense* stands in honor among the first of this group, and with it we place William Floyd's *Arbitrator.* It is to this modest company that UNITY belongs, and would belong. There is little money and less influence to keep such papers alive. Only their friends, those who understand, can lift up the light and keep it burning. Our friends are steadfast, but we would that they were more in number, even as the sands!

SUBSCRIBE!

All this reminds us that this is Christmas time —the very time when generosity is quick and good will the practice of the hour. The UNITY *subscribers are a family—we have always regarded them as such!—and this family should have its Christmas celebration. This celebration must take the form of subscriptions—old subscriptions renewed, lost subscriptions recovered, new subscriptions secured. Why should our subscription list not be doubled this year, and* 1939 *thus restore the record of* 1929? *Come dear friends—help us!*

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Jottings

Lloyd-George is a stern and unrelenting critic of the English government in matters of European policy. Yet of all men alive there is no one quite so directly responsible for the tragic plight of the world today as this same Lloyd-George. To criticize others laboring desperately to correct one's own misdeeds would seem to be the limit of indecency.

A Lutheran minister has abolished kissing after the wedding ceremony in his church, and banned the Lohengrin march, "O, Promise Me," and other secular music. But—why have any wedding at all?

A university faculty meeting in Hungary was broken up by fighting among the professors. Several of the professors were injured, and a duel between two of them resulted in a broken head and a badly cut arm. The question in discussion at the meeting was the filling of a chair of Turkish literature. It is evident that Hungarians take education seriously.

> "The deputies today voted to pay themselves monthly salaries of 600 rubles, with free railroad passes, and daily expenses of 100 rubles during sessions. The average planned wage for workers in the Soviet Union is 309 rubles a month."—Moscow dispatch in the New York *Herald-Tribune.*

Well, these Russian deputies know how to do it. Just like our Congressmen in Washington!

Mark Twain once said that he had no prejudices of any kind. All he wanted to know about a man was that he was a human being—nothing worse than that could be imagined! This is the view of the pessimist. The optimist would put it the other way around—that if a man is a human being, that's good enough for anybody. In either case, we have the same basic truth—that humanity is one.

> "The Rev. I. K. Baker has bagged a rabbit each day without leaving his back porch. Shot-gun in hand, he seats himself in a comfortable chair after breakfast and waits. Invariably, he says, a rabbit comes within range." —Associated Press despatch from Winfield, Penn.

This minister must have a busy parish!

J. H. H.

Peace Symbols

ZONIA BABER*

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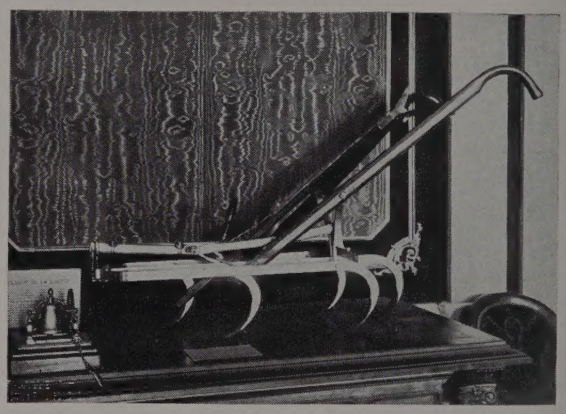
Since all human intercourse must be through symbols, is it not strange that we have not erected monuments to peace as we have to war? War symbols are scattered throughout all so-called civilized countries but peace monuments are rare. In peace celebrations, war symbols too often prevail: military music, the marching of soldiers, and the firing of cannon. But recently the celebration of peace through the erection of peace monuments is a salutary prediction of a brighter future in international good will.

Classic literature shows that the Greeks were the first to personify peace. The beautiful statue of Irene, goddess of peace, holding Plutus, god of wealth, was produced by Kephisodotos, father of Praxiteles, in Athens, 4th century B. C. The Irene cult existed many years earlier, as Hesiod, in the eighth century B. C., mentions her cult. According to an ancient commentator, sacrifices were offered her at an annual festival commemorating the unification of Attica by Theseus, a prehistoric and presumably a mythical event. According to Isokrates, her worship increased in importance after the Athenian victories, 374-371 B. C. Sacrifices to her seem to have been bloodless (cakes, fruits, etc.) but an inscription of 330 B. C. proves that animals, presumably cows, were sacrificed to her then. There is little trace of her cult outside Athens.

The earliest Roman personification of peace is found on a coin of 44 B. C. Pax, the goddess of peace, appears on coins of later dates, usually as a young woman with or without wings. On a medallion produced in Asia Minor in honor of Augustus, 28 B. C., Pax holds a caduceus, emblem of peace, in her right hand; behind her a serpent (a symbol of healing in Greek and Roman art) rises from a cist or chest containing emblems of the goddess; the whole is surrounded by a laurel wreath.

No real cult of Pax is known before the erection of the "Ara Pacis Augustae" (Altar of Peace to Augustus), dedicated January 30, 9 B. C. While Emperor Augustus was away pacifying Spain and Gaul, the Roman Senate decreed on July 4, 13 B. C. that an altar of peace be erected on Campus Martius as a symbol of Pax Romana established by Emperor Augustus. The Emperor's own words tell the story: "On my return to Rome from Spain and Gaul, under the consulship of Tiberius and P. Quinctilius, after complete success in these provinces, the Senate decreed in thanksgiving for my safe return, to dedicate an altar to the Goddess of Peace of Augustus on the field of Mars, at which officials, priests, and the Vestal Virgins should every year make sacrificial offerings." The altar stood within an enclosing wall of white marble about 19 feet high, 38 feet east and west, 35 feet north and south. The reliefs in the decoration of flowers, fruits, and processions of this structure are said to represent the highest Roman achievement.

Although peace has received lip service for many centuries in many places, the earliest modern peace symbol that this writer has been able to locate is the "Peace Plow" made of swords given by soldiers of the Mexican and Civil Wars, and placed in the Centennial Exposition, Philadelphia, 1876. Now it is in the Alabama Room, Town Hall, Geneva, Switzerland. This consummation of the prophecy of Isaiah made 2,700 or more years ago was a product of the celebration of the tenth anniversary of the Universal Peace Union, meeting in



Peace Plow in Alabama Room
Geneva, Switzerland

Philadelphia, during the Centennial Exposition held there. It was suggested at one of its meetings that, since 1876 was the one-hundredth anniversary of the Independence of the United States, and the fourth of the settlement of the vexed "Alabama Claims" by the Tribunal of Arbitration, in honor of these three anniversaries soldiers be invited to contribute their swords for conversion into useful instruments. A member present promptly offered ten dollars for the first sword. Immediately, Colonel A. Grensel, of Iowa, presented his sword to the president, Alfred H. Love. He had carried the sword in the Mexican War and the war for the preservation of the Union, and was much attached to it. However, he said he was now converted to the principles of peace. Then five dollars were offered for the first pruning hook made from it. The next day the "Pruning Hook" was laid on the platform. Other soldiers now presented their swords, from which a "Peace Plow" was produced, made in the style of a patent of 1874, for making furrows narrow or wide. After the close of the Centennial Exposition, the "Peace Plow" and "Pruning Hook" were nickel-plated and sent to the Paris Exposition in 1878, and from there to Geneva.

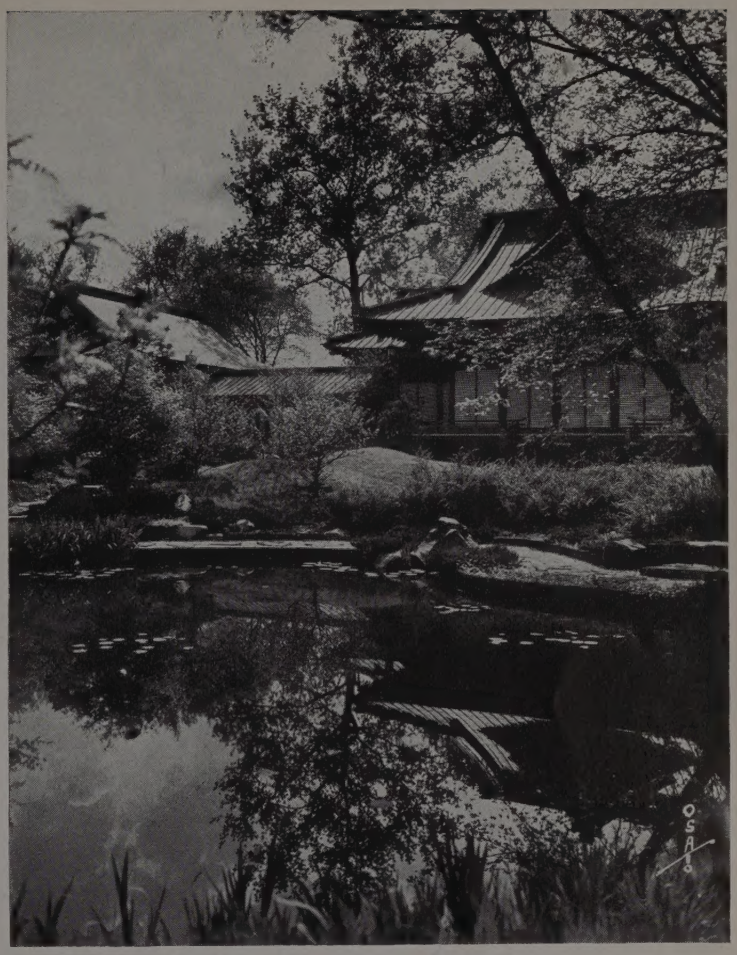
The next peace symbol was erected in 1886 on a small island of twelve acres, now called Bedloe's Island, in New York harbor. This far-famed "Statue of Liberty," a gift of the people of France to the people of the United States of America, is a symbol of peace between France and this country. This international good will monument is a huge statue of a female holding aloft a torch of liberty; she is 151 feet tall, measured to the top of the torch, and

*Associate Professor Emeritus of Geography, The University of Chicago; Chairman of Peace Symbols Committee, Women's International League for Peace and Freedom.

weighs 450,000 pounds. The sculptor, Frederic Auguste Bartholdi, executed in this famous figure a notable example of repoussé work, hammering metal from the reverse side, by molding 300 sheets of copper over a metal framework. The gigantic size of this figure may be appreciated from the magnitude of the head, in which forty persons may stand; the total height from the water level is 305 feet. The fiftieth anniversary of this famous lady was celebrated on October 19, 1936, with appropriate exercises on Bedloe's Island, in which the President of the United States, the Ambassador of France, and other notables took part. The tricolor of France and the Stars and Stripes then floated over the island.

Age is shown in the weathered green of her copper robe. She was used as a lighthouse until her right arm showed weakness. About twenty years ago the statue was illuminated by 252 floodlights, which makes the great figure very impressive at night. As the "Statue of Liberty" was intended to celebrate the hundredth anniversary of the Declaration of Independence, it bears a tablet with the date of the signing of this important instrument inscribed upon it.

Those who are old enough to remember the World's Columbian Exposition, held in Chicago in 1893, will recall the beautiful Japanese Temple on the Wooded Island, now part of Jackson Park. We learn from the Official Directory of the Exposition that in 1892 Emperor Meiji of Japan, wishing to show his admiration of the United States, asked permission to present to Chicago for use during the Exposition, and to be maintained by the City permanently, a reproduction of the most celebrated temple in Japan, Ho-O-den, or house like the phoenix bird.



Japanese Good Will Temple
Chicago

The edifice is of three buildings, each of a different architectural epoch of Japanese history, connected by wide corridors. The material, workmen and artists for the construction of the exquisite building were sent over by the Emperor.

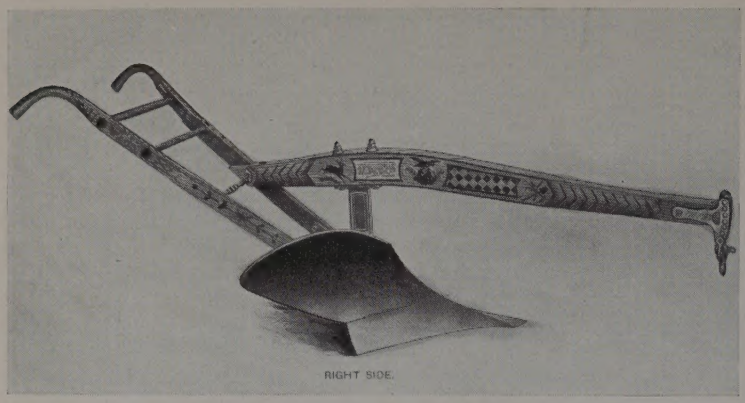
The Japanese residents of Chicago forty years later, March 17, 1933, again expressed their good will by presenting to the Park Commissioners 500 Japanese cherry trees to be planted on the Wooded Island. In 1936 the city reconditioned the Temple and improved the surroundings, making this one of the beauty spots, if not the most beautiful, in Chicago.

Since few visitors realize that this building is a good will offering, it is hoped that the Park Commissioners will erect an informing marker:

JAPANESE GOOD WILL TEMPLE

In this world
Where methinks the seven seas are brethren
Why rage the angry waves from time to time?
The Emperor Meiji.

The World's Columbian Exposition stimulated the imagination in many parts of the world for spiritual as well as commercial achievements. When the Peace Societies in this country had secured space for a peace exhibit in the Manufacturers and Liberal Arts Building in the "White City," the Peace Committee representing the coöperating peace organizations distributed through this and other countries a circular which, according to a report in *The Peacemaker,* February, 1893, read in part: "While the whole intent of the World's Columbian Exposition, in commemorating the 400th anniversary of the discovery of America, is a contribution to peace and international good will, it is eminently proper that the friends of practical and universal peace, throughout the world, should unite with the peace societies in making an appropriate and attractive display." Continuing, it states: "As the desire is to aid in developing a higher civilization, cementing more firmly fraternal relations among the nations of the earth, we suggest that we demonstrate what has been accomplished by peace: where and how peace principles have been triumphant; who have been instrumental in promoting them; what means can be employed for establishing and perpetuating peace, and what can be gained by adopting pacific measures in place of those that are warlike; how far justice, equal rights, freedom, temperance have aided and can secure the happiness, prosperity, and peace of all mankind." In response to this request, many contributions were received: the "Liberty and Peace Bell" and the "Peace Plow" came from the efforts of the Universal Peace Union. This is not surprising as it



Columbian Peace Plow

was this organization that was responsible for the exhibition of the "Peace Plow" and the "Pruning Hook" at the Centennial Exhibition, 1876.

The Vice-President of the Universal Peace Union, William O. McDowell, suggested that a "Liberty and Peace Bell" be made from relics and mementos given by prominent men and women, fused together with cannon from North and South. He also suggested that the second "Peace Plow" be made. He hoped that the "Peace Bell" might, after the exposition closed, travel from place to place "ringing out Peace and Good Will." It was inscribed with three biblical quotations: "Proclaim liberty throughout all the land and unto all inhabitants thereof," this was around the mouth. On the shoulders: "Glory to God in the highest, on earth peace and good will toward men," and on the side, "A new commandment I give unto you, that you love one another." The bell was nearly six feet high, weighed 13,000 pounds, and the clapper 700 pounds.

Some of the relics sent for the bell could not be used in the casting, and were used in constructing the plow together with swords, other war material and historic mementos. Deere & Company, Moline, Illinois, turned them into the "plowshare without money" and "without price." Mr. H. F. Linde of Deere & Company sent from their files the following list of relics used in making the plow: bayonet used in the Revolutionary war; sword carried in War of 1812; flint lock from musket formerly used by Thomas Jefferson; bronze medal commemorating the Wyoming Massacre; pike made for John Brown to arm one of the Negroes of his provisional government; pike heads used by John Brown at Harper's Ferry; keys from the Jefferson Davis house in Mississippi, contributed by a former slave; key of Patrick Henry's desk; handle from Barbara Fritchie's writing desk; door hinge from house of Abraham Lincoln; nail, hand-made, taken from the room in which the Declaration of Independence was drafted by Jefferson; coins, old copper cents of the United States, old Roman copper coin, and one with image and superscription of Caesar, in circulation in Jerusalem when Christ was on earth; a box containing coins, bits of metal, etc., contributed by the children of the public schools of Salt Lake City, Utah; a silver button and a thimble, prized from associations; a piece of the original Atlantic cable; metal from the first successful incandescent electric light, contributed by Thomas A. Edison.

The plow had wood beam, wood handles, and wood braces, and the contributions for these were numerous; many had historic significance as coming from noted places, such as Charter Oak, Abraham Lincoln's home in Springfield, William Penn's home in Philadelphia, Fort Edwards, the frigate Constitution, and the tree under which General Grant and Pemberton sat at the surrender of Vicksburg.

When the Exposition closed, it is reported that the "Peace Bell" was taken to Philadelphia and later to an exposition in Atlanta, Georgia. The writer will be deeply grateful for information regarding the present location of the "Columbian Peace Plow" and the "Liberty and Peace Bell."

The Peace Palace at The Hague, a gift of Andrew Carnegie in 1903, as a meeting place for the International Court of Arbitration, established by the Hague Conference, is now the home of the Permanent Court of International Justice. Within the building are gifts of many nations: on the stairway is the statue of Justice, the gift of the United States; on the landing above is a reproduction of the "Christ of the Andes" from Latin America; beautiful cloisonné represents the art of China, and woven silk tapestry that of Japan; a rosewood table, the gift of Brazil, stands on a rug presented by Turkey.

The next monument dedicated to international peace on this hemisphere was "The Christ of the Andes," which was erected on the boundary of

Christ of the Andes
Boundary, Chile-Argentina

Chile and Argentina in the Andes Mountains in 1904 to commemorate the peaceful settlement of a boundary dispute that had been an affliction for fifty-five years, from 1847 to 1902. During the last years of the nineteenth century, the trouble became so acute that both countries prepared for war. Fleets were made ready and soldiers drilled as both nations were inflamed by warlike speeches. However, better counsel finally prevailed, and surveyors were employed to study the country thoroughly. The King of England, who had been chosen as arbiter, decided the case on the basis of the survey. The award was a virtual division of the disputed area, which was accepted by both parties. Two years later these two friendly nations joined in erecting the famous colossal statue of Christ on their common boundary above the tunnel of the Transandine railway. On the base of the monument is the inscription "He is our peace who has made both one." At the impressive dedication of this worthy monument to peace, one of the speakers made the celebrated pledge, which has since been inscribed on the monument: "Sooner shall these mountains crumble into dust than Chileans and Argentines shall break this peace, which, at the feet of Christ, the Redeemer, they have sworn to maintain." Thus happily ended more than a half century of unfriendly relations between these two peoples, caused by the geographic ignorance of the makers of the old boundary treaty between the two republics, which reads that "the boundary south of the fortieth parallel must follow the principal peaks and divides between the east and west flowing streams." Had those treaty makers realized that valleys naturally grow headward, that the conditions of the slope of the Chilean domain favored the most rapid erosion, thus moving the divide eastward, they might have pictured the present condition of some of the Chilean rivers which have cut through the mountain range and now head on the plain east of the mountains, a region that the Argentine has always claimed; they certainly would not have made a static treaty to destroy the happiness of a people living on a constantly changing earth surface.

Are we in our ignorance making treaties that bind posterity as disastrously?

Unique is the "Universal Postal Union Monument" commemorating the twenty-fifth anniversary of the organization, because this was the first time that nearly all of the governments of the earth united to erect at their common expense an artistic monument in honor of a great international work. At the dedication, a federal councilor said: "The Universal Postal Union is the most powerful work for peace that the world has ever seen." To Rene de Saint-Marceaux of Paris was confided the execution of the "Universal Postal Union Monument." The Universal Postal Union was formed in Berne, Switzerland, in 1874, but the monument celebrating the twenty-fifth birthday was not unveiled in Berne until 1909. The figures in bronze, representing the five continents relaying a letter around the earth, symbolize the modern interdependence of nations. The female figure at the base represents Switzerland.

At the jubilee meeting of the Union, it was said: "The founders have solved the problem of uniting the nations of the world without loss of sovereignty or independence. The Universal Postal Union Monument represents the United States of the whole world, and its motto is 'All in one.' It is an institution that forms a hyphen between the members of the human family. In fact, the fairy godmother of the Postal Union is none other than the spirit of joint liability."

The people of Sweden and Norway were the next to express in visible symbol their appreciation of international peace. They erected on their common boundary on the Kjölen mountain range, a few miles south of latitude 60, between Charlottenberg, Sweden, and Magnor, Norway, a rectangular granite shaft bearing at the top two symbolic figures with joined hands, a sign of the compact of peace between these kindred peoples. The monument was dedicated, in commemoration of the hundred years of peace, Sunday, August 16, 1914, in the presence of thousands of enthusiastic nationals from both sides of the boundary, with flags of each country mingling their folds with peace banners. The bishop who gave the dedicatory address said, in part: "This picture stands luminous against the black night of a background created by the war now raging. It leads our thoughts to those larger aims which we friends of peace have set ourselves, and for which we must continue to labor. Shortsighted must be he who does not see that the dawn of day, in spite of all, is near. A day will come when nations shall settle their differences not with bloodshed but with weapons of right and justice."

Peace Portal
Blaine, Washington

The distinction that the Scandinavian Peninsula merits for the celebration of a hundred years of peace by two countries with a common boundary must be shared with Canada and the United States. Plans had been made by peace loving groups on each side of their mutual boundary for the expression of their appreciation of the blessings of peace enjoyed by the United States and Canada during the hundred years since the signing of the Treaty of Ghent, December 24, 1814. However, the Century of Peace did not receive the recognition that had been designed for 1914, on account of the great calamity—the World War. But the commemoration of that important event was only postponed, for after the armistice, November 11, 1918, interest revived on both sides of the more than 3,000-mile unfortified international border.

This long unarmed boundary is convincing evidence that international good will is a more powerful defense than forts and guns. In fact, international good will is the only adequate defense. Now, there are twenty international peace memorials established on this boundary, which bear visible testimony to the spontaneous coöperation for the maintenance of peace between these two nations.

The first was erected at its most western end, about five blocks from the center of Blaine, Washington, overlooking an arm of the Pacific Ocean—the Strait of Georgia—which separates Washington from Vancouver Island at this point. The International Peace Memorial Association of British Columbia, coöperating with a committee in the United States, decided to erect an international peace portal, or arch, here as a memorial to the more than a century of peace. It was dedicated September 6, 1921. This huge structure of steel and concrete, a welcoming door or gateway, bears on the plinth on the United States side the inscription: "Children of a Common Mother"; on the Canadian side: "Brethren Dwelling Together in Unity." On the west side of the arch is a bronze plate bearing a picture of the *Mayflower,* and behind it is a small vault which holds a piece of that famous ship. On the east side is a similar plate with the picture of the *Beaver,* one of the first ships of the Hudson Bay Company, and the vault contains a relic of it.. There is a state park on the United States side of the monument, and one is to be made on the Canadian side.

Chicago was eminently honored November 15, 1922, by the dedication of "The Fountain of Time," by Lorado Taft, her noted sculptor, commemorating the one hundred years of peace between the United States and England. This was the second of the twenty monuments that have been erected in the United States and Canada to give continual praise of the one hundred years of peace.

This impressive monument stands at the west end of the Midway at Cottage Grove Avenue, Chicago. "The Fountain of Time" shows the human procession passing in review before the great immovable figure of Time.

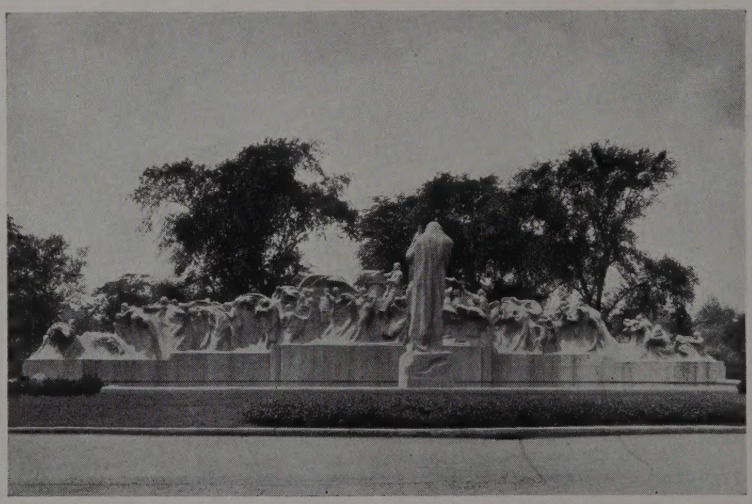
Time goes, you say? Ah no
Alas, time stays; we go.

The sculptor said that these lines of Dobson once made a great impression upon him. He further states, in a description of "The Fountain of Time": "The figure of Father Time represents the eternal, the static, before whom the moving figures pass in review. The human forms emerge from mystery and go again into mystery. The composition suggests the thought of Huxley: 'The individual drop rises and falls—the wave sweeps on'."

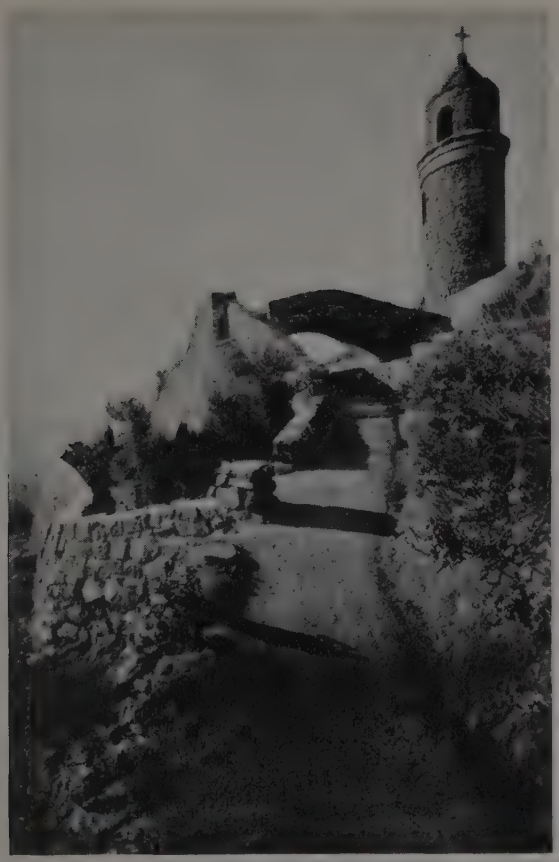
The increasing appreciation in Canada and the United States of international peace next found expression in Vancouver, British Columbia, in the erection of a good will monument, known as the "Harding Good Will International Memorial," by the Kiwanis International, of which President Harding had been a member. It was dedicated September 16, 1925.

Kiwanis International declared it "was not content with the degree of friendliness that has existed between our two nations for the past 117 years, but is ever alert to the necessity of increasing the spirit of good will and understanding and amity already established. The establishment of this good will park is a tribute to international understanding." The inscription is from an address made by President Harding during a visit to Canada: "What an object lesson of peace is shown today by our two great countries to all the world. No grim-faced fortifications mark our frontiers, no huge battleships patrol our dividing waters, no stealthy spies lurk in our tranquil border hamlets. Only a scrap of paper, recording hardly more than a simple understanding, safeguards lives and properties on the Great Lakes, and only humble mileposts mark the inviolable boundary line for thousands of miles through farm and forest. Our protection is in our fraternity, our armor is our faith, and the tie that binds more firmly year by year is ever-increasing acquaintance and comradeship through interchange of citizens; and the compact is not of perishable parchment, but of fair and honorable dealing which, God grant, shall continue for all time."

Three months after the dedication of the good will monument in Vancouver, a peace monument on Mount Rubidoux, near Riverside, California, was dedicated December 13, 1925, in honor of Frank A. Miller, of Riverside, whose whole life was devoted to peace. A bridge and tower, each built of granite boulders on a shoulder of the mountain, represent the public esteem of his neighbors. The bridge is a replica of a noted bridge in Alcantara, Spain. It is built in the form of an arch spanning the road which winds to the summit of the mountain. Carved on the



Fountain of Time
Chicago



Frank A. Miller Peace Monument
Riverside, California

keystone are the words: "World Peace." The tower is circular in form and bears the names and coats of arms of all nations. In front is a bronze tablet which bears a medallion portrait of Mr. Miller and the inscription: "Peace and Justice for All Men, Anno Domini 1925. This bridge was built by friends and neighbors of Frank Augustus Miller in recognition of his constant labor in the promotion of civic beauty, community righteousness, and World Peace."

A Bridge to bind the former days to these,
To link with ours the shining future years;
A tower o'er which white-sandaled peace appeared
A pledge of friendship's gracious memories.

And so we dedicate this arch of stone
To brotherhood and service for mankind.

The deferring of the dedication of the International Peace Bridge across the Niagara River, connecting Ontario, Canada, and New York at Buffalo, was also one of the casualties of the World War. The celebration was postponed till August 7, 1927, when H.R.H. the Prince of Wales, and Vice-President Dawes, representing President Coolidge, cut the ribbons and declared the International Bridge open. This vehicular bridge is 4,280 feet long and was financed by a bond issue of $4,500,000, which will be retired by the revenue from tolls, after which the bridge will be the property of the Dominion of Canada and the State of New York.

It bears the inscription: "A community effort built by citizens of the Niagara Frontier to commemorate the hundred years of peace between the United States and Canada, 1814-1914."

Thus may it ever by thy fate,
O! Bridge of Peace, to be the gate
Forever open, ever free,
That all may learn that war must cease
When nations yearn and plan for peace.

The Pan-American Fraternity Tree planted in Havana, Cuba, August 24, 1928, is a propitious symbol for this hemisphere. The inscription on the plaque reads: "On the occasion of the holding of the Sixth Pan-American Congress this ceiba tree was planted, which draws its nourishment from soil brought from historic spots of the American countries. This marble structure and the iron fence surrounding were arranged for its protection.

"We, representatives of all the peoples of America, solemnly promise to work for the confraternity of America: Argentina, Chile, Nicaragua, Bolivia, Ecuador, Panama, Brazil, Salvador, Paraguay, Colombia, United States of America, Santo Domingo, Cuba, Haiti, Guatemala, Uruguay, Honduras, Venezuela, Mexico, Peru, Costa Rica. L. S. Rowe, Director Pan-American Union."

Inscribed around the upper part of the fence is a quotation from the Cuban poet, Jose Marti: "For Peace. Now is the hour to recount the united march of humanity, and we must march in a close formation, as close as the union of silver with the roots of the Andes. People cannot unite except by bonds of friendship, fraternity and love."

A Flemish peace shrine is described thus in an issue of *World Events*, March 1, 1937: "This imposing structure stands near Dixmude, in Belgium, as a monument to Flemish nationalism and pacifism. It was erected in 1930 and is 165 feet high. It is today the center of enormous pilgrimages, generally in August, at which 150,000 or more Flemings congregate. The inscription A. V. V. V. V. K. stands for the Flemish: All for Flanders and Flanders for Christ. The monument is also dedicated to peace and international reconciliation. On its base there is inscribed in four languages: No More War. In a large room on the first floor thousands of war medals have been arranged so as to spell *Vloek den oorlog* (A Curse on War). The great assembly of pilgrims generally recites an anti-war pledge in unison."

Although the cult of Irene in Greece was forgotten for many centuries, the appreciation of peace again revived and found expression eight years ago in a new peace symbol which appeared on Mount Lycabettus in the outskirts of Athens. The "Peace Lighthouse" was erected there by a Greek Peace Society in honor of the Congress of Universal Peace meeting in Athens in 1930. Within sight of the members of the Peace Congress the dedication ceremonies began at eight p. m., with the marching through the city of 600 Boy Scouts carrying Venetian lanterns. The procession mounted to the summit of Mount Lycabettus and lighted the "Peace Lighthouse." Like an enormous star the light burned throughout the session of the Congress. It will be relighted each time that the League of Nations holds its sessions.

In the same year that Athens lighted her "Peace Lighthouse," Toronto, Canada, dedicated her universal peace monument* in Exposition Park. The statue of bronze, about 25 feet in height, is on a limestone base.

*See cover.

The female figure holds aloft an emblem of peace in benediction to the world on which she stands. The globe is upheld by three sphinxes resting on a bronze disk. The inscribed plaque between the sphinxes reads: "Erected and dedicated to the cause of universal peace by the Ancient Order of the Nobles of the Mystic Shrine for North America, June 12, 1930." The monument faces Lake Ontario. A limestone seat just back of the monument bears the inscription: "Peace be on you—On you be the Peace."

The largest and most imposing of the international peace monuments are the "International Peace Park" and the "International Peace Garden," each of which is crossed by our northern boundary. The "International Peace Park" had its origin at the annual good will meeting of the Alberta and the Montana Rotary Clubs in 1931, when it was decided to petition their respective governments to form an "International Peace Park." As a result of this request an "International Peace Park" composed of Glacier Park, Montana, and Waterton Lakes Park, Alberta, was dedicated June 18, 1932. The united adjoining parks form a peace park of 1,122,481 acres, of which the United States contributed 981,681 acres and Canada 140,800 acres. A bronze tablet has been placed on the international boundary with the inscription: "Permanently commemorating the long existing relationship of peace and good will between the peoples of Canada and the United States." For purposes of administration, the component parts of the peace park each retains its nationality and individuality, and each functions as it did in the past. The beauty and majesty of landscape of the park revealed in the mountains, glaciers, lakes, rivers, waterfalls, forests, flowering plants, and animals are satisfying to the most discriminating.

International Peace Park
Montana-Alberta

About 550 miles east of this beautiful international playground is another inviting international recreation area—the "International Peace Garden." A garden of 2,200 acres, 900 acres in North Dakota and 1,300 in Manitoba, seems ample in space for the cultivation of plants that can be adapted to this region, but small when compared in size with the "International Peace Park," which is more than 500 times as great.

"International Peace Garden" is atop Turtle Mountains, which extend about forty-five miles east and west, and twenty miles north and south. This hilly, wooded oasis in a vast prairie sea, is about equally divided by the international boundary between Manitoba, Canada, and North Dakota. The hills, which rise to an elevation of 2,500 feet above the sea level, are interspersed with hundreds of lakes. The soil is said to be ideal for gardening.

When the garden was dedicated on July 14, 1932, a cairn was unveiled before a large international audience, containing representatives of both governments. On the cairn a bronze plate bears the inscription: "We two nations pledge ourselves that so long as men shall live we will not take up arms against each other."

It is not surprising to learn that the idea of an international garden as a peace monument originated at an annual meeting of an Association of Gardeners from the United States and Canada at Toronto, Canada, in 1929. "A living memorial to commemorate the 115 years of peace between Canada, the Mother Country, and the United States, in the form of a flower garden, located somewhere along the international border," was the approved suggestion. Through the enthusiastic efforts of gardeners in both countries, about 2,200 acres were donated for this purpose by Manitoba, North Dakota, and the United States Government. That peace and good will are as contagious, or infectious, as war, is evidenced by the fact that within about a year after the dedication of the "International Peace Garden," Dr. Mayeda of Japan, head of the Red Cross of Japan, decided that an international garden would be a proper setting for their Red Cross Institution. Pursuant of this idea he appealed to the Junior Red Cross in each country to send him seeds from the flowers in their country that they loved best, or characteristic plants or trees. He suggested that specimens too fragile or too large for parcel post be sent by the Red Cross delegate to the International Conference in Tokyo, meeting in October, 1934. Dr. Mayeda had invited young people from various sections of Japan to come to Tokyo to receive the plants for the "International Good Will Garden."

According to a report in the *Christian Science Monitor,* January 12, 1937, "The United States sent ivy from George Washington's home, Mount Vernon; England sent hawthorne; Australia, eucalyptus and wattle; Greece, cypress trees; India, deodar; and other countries typical or rare plants." The children who

came from various regions caught the international garden germ and after they went home spread the contagion, so that 850 schools wrote to Dr. Mayeda

Pan-American Friendship Symbol
LaredoBridge, Texas-NuevoLeon

for seeds to plant an international good will garden for their schools. Dr. Mayeda sent not only words of gratitude to each who had sent contributions for the "International Good Will Garden," but packages of Japanese seeds also. He said, "I have received encouragement from all sides and I vow to devote my whole life to this international organization."

About the time that Japan was enjoying the planting of the good will garden in Osaka, 1934, the Rotarians of Pawtucket, Rhode Island, and the city officials were dedicating in their public park, an "International Friendship Grove and Garden." They planted sixty-seven trees, each a symbol of a nation. Few investments of effort pay higher continuous dividends than the planting of trees; the added association of international good will greatly increases the per cent of interest.

The first visible expression of international good will on our southern boundary was the "Pan-American Friendship Symbol," an eleven-foot marker, erected in 1935 by the Pan-American Round Table of Texas, on the International Bridge over the Rio Grande connecting Laredo, Texas, with Nueva Laredo, Mexico. In the center of the marker is a map of North and South America, with twenty major political divisions and their flags in color. An inscription reads: "One for all, all for one." Atop the marker is a torch to "light the way to mutual understanding between the Americas." The international gathering at the dedication contained not only representatives of Mexico and the United States, but also of Chile, Cuba, Bolivia, Nicaragua, Brazil, Dominican Republic, and Haiti.

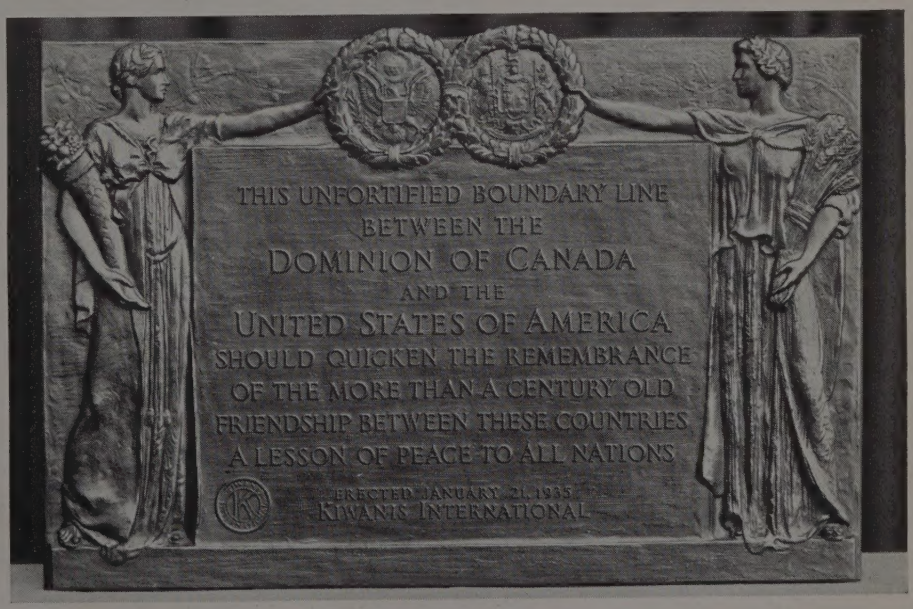
The Kiwanis International has excelled all groups in this country in the number of peace symbols established. Besides the "Harding Good Will International Memorial," erected in Vancouver in 1925, various groups of the organization have assumed the responsibility of putting up at important crossings of our northern international boundary replicas of their "Boundary Peace Tablet." This bronze plaque bears, in relief, symbolic female figures, representing Canada and the United States, each holding forth toward the other the great seal of her nation encircled with a wreath of olive leaves, emblem of peace. The embossed inscription reads: "This unfortified boundary line between the Dominion of Canada and the United States of America should quicken the remembrance of more than a century old friendship between these countries. A lesson of peace to all nations."

The Kiwanis International has put up twelve of these Boundary Peace Tablets since January, 1935:

Ambassador Bridge, connecting Detroit, Michigan, and Windsor, Ontario, January 21, 1935.

St. Croix Bridge, connecting Calais, Maine, and St. Stephen, New Brunswick, May 6, 1935.

Blaine, Washington, between the United States and Canada



Boundary Peace Tablet

Custom Houses, April, 1936.
Fort Frances, Ontario, across Rainy River, from International Falls, Minnesota, 1936.
Emerson, Manitoba, near northwest corner of Minnesota, September 12, 1936.
Port Huron, Michigan, on St. Clair River, across from Sarnia, Ontario, July 2, 1935.
Sault Ste. Marie, on St. Mary's River, 1936.
Roosevelt Bridge, Cornwall, Ontario, across St. Lawrence from Hyando, New York, 1936.
International Peace Garden, July 18, 1937.
Lacolle, Quebec, July 22, 1937.
Trout River, New York, August 24, 1937.
International Peace Garden, 1938.
Bridge over Pigeon River, 1938.
Niagara Falls, Ontario, 1938.

The "Rush-Bagot Memorial Tablet" was erected by Kiwanis International, April 29, 1935, on the grounds of the Columbia Hospital, Washington, D. C., which was the site of the British Legation, where was conducted the Rush-Bagot agreement which brought about the removal of armed vessels from the Great Lakes. The "Rush-Bagot Memorial" is similar in design to the "Boundary Peace Tablet," with a different inscription: "Peace through limitation of naval armament was promoted between the Dominion of Canada and the United States of America by the signing of the Rush-Bagot agreement April 28 and 29, 1817, providing for the restriction of naval forces on the Great Lakes. This notable agreement was negotiated on behalf of Canada in the British Legation, which stood on this site. Placed April 29, 1935, by Kiwanis International."

It is a pleasure to report that 1936 recorded the erection of more peace symbols than any preceding year. This method of expressing an ardent desire for international peace was indulged in by people of various walks of life. The Association of Country Women, meeting in this country, made a pilgrimage to the "International Peace Bridge," upon which they erected a tablet bearing the inscription: "A Pilgrimage of Friendship. This plaque marks the crossing from the United States of America into the Dominion of Canada of a delegation from the Associated Country Women of the World, and is dedicated to the rural women of this continent and entrusted to their care. Peace Bridge, June 16, 1936."

Another important peace plaque was presented by the American residents of Mexico to the Mexican Government and people as a part of the ceremonies which marked the opening of the Mexico-Laredo highway. It was erected on the highway 56 miles from the City of Mexico at an altitude of 8,169 feet. The inscription, in Spanish and English, reads: "To the people of the United Mexican States. Vision, Skill and Labor. The vision of their authorities, the skill of their engineers, and the labor of their workers here united to build this majestic Highway of National and International Communication. Officially opened this day by General Laaro Cardenas of the Republic of Mexico. May it serve always as a path to mutual respect and as an indissoluble bond of peace between the two neighbor nations. Signed: The American Colony, July 1, 1936."

During the exercises at this unveiling, Ambassador Josephus Daniels said, in part: "I trust the words inscribed upon this monument will be a record of present friendship and a future deeper and broader understanding between Mexicans and Americans."

Such expressions of international friendship are happily an evidence of the passing of the primitive, persistent prejudice—that foreigners are one's enemies. It is especially noteworthy that the Chinese, after the Boxer War to rid China of foreigners, erected in granite, near Chefoo, a beautiful arch as a tribute to the United States. In the central panel is the inscription: "Erected in honor of the citizens of America, our friends across the sea. May there be eternal peace between the two peoples."

Eternal Light Peace Monument
Gettysburg, Pennsylvania

Since the time of the biblical Garden of Eden, humanity has often expressed its finer feelings in gardens. "All the Plain of the Jordan . . . well watered . . . even as the garden of the Lord." (Gen. XIII, 10.) No doubt Nebuchadnezzar realized his aesthetic yearning in the construction of the Hanging Gardens of Babylon. The news that the Municipality of LaPlata, Argentina, on November 19, 1936 dedicated a "Garden of Peace" is heartening to peace lovers. Of this important event the Argentine Consul writes, in part: "The City of LaPlata wishing to symbolize 'Universal Peace,' and considering flowers the most delicate and noble medium of expression, projected the 'Garden of Peace'; each country to be represented by its national flower from the modest clover to the delicate orchid. All countries of the world are here united in cordial friendship. The nations so symbolized are: Argentina, Chile, Uruguay, Paraguay, Bolivia, Brazil, Peru, Pan-

ama, Ecuador, Nicaragua, El Salvador, Guatemala, Mexico, Cuba, United States of America, Canada, Spain, Portugal, France, Switzerland, England, Scotland, Ireland, Wales, Germany, Austria, Yugo-slavia, Bulgaria, Rumania, Hungary, Turkey, Italy, Poland, Norway, Sweden, Denmark, Finland, Czechoslovakia, Iran, Japan, China, India, Egypt, Australia.

"'The Mast of Nations,' a beautiful and appropriate complement to the 'Garden of Peace' was inaugurated June, 1937. From this mast the flags of all nations will unfold on their respective holidays, bringing joy and appreciation to the hearts of the nationals visiting Argentina whose holiday is being celebrated.

"A 'Museum of the Garden of Peace' has been created containing stamps, small coins, and photographs of famous men of the countries represented in the Garden.

"Thus, instead of war hymns, martial marches, and other warlike expressions, LaPlata offers the most simple and most expressive example of international fraternity, to make men meditate the possibility of living together as the flowers, in harmony, forgetting their rancors and deposing their ambition and selfishness."

Of the peace monuments put up during this year, 1938, the "Eternal Light Peace Monument," Gettysburg, Pennsylvania, is the most impressive. On the top of the shaft of this limestone monument, which is about 50 feet high, there is a constant light which is visible at night for 25 miles. The inscription on the base supporting the shaft—"Peace eternal in a nation united" —is the truth that this monument proclaims. The remaining soldiers of the war for the preservation of the Union,—both North and South,—now ninety or more years of age, were present at the dedication. An inscription beginning on the left of the shaft and continuing on the right, reads: "An enduring light to guide us in unity—with firmness in the right as God gives us to see the right.—Lincoln." The relief on the front of the shaft represents Columbia pointing out to young and hopeful America the broad horizon and high destiny, a constant challenge to noble endeavor. The funds for the construction of the monument were furnished by the states of Pennsylvania, New York, Virginia, Tennessee, Indiana, Illinois, and Wisconsin. Sculptor: Mr. Lee Lawrie.

The peace, which is freedom from war, has been retarded in human development mainly due to greed and lust for power. According to Prof. James H. Breasted, "Man became the first weapon-making creature. For perhaps a million years he has been improving these weapons; but it is less than five thousand years since man began to feel the power of conscience to such a degree that it became a potent social force. Physical force, reinforced by triumphant science during the last three centuries, wielding ever more cunningly devised weapons, has been operating for something like a million years . . . . while the age of character made its slow beginning between four and five thousand years ago."*

During the more than two thousand years that have elapsed since the Athenians personified peace, there has been a great change in the concept of peace. This is clearly seen in comparing the statement of Emperor Augustus regarding the Ara Pacis with the inscriptions on modern peace monuments: "On my return from Spain and Gaul the Senate decreed in thanksgiving for my safe return to dedicate an altar to the goddess of peace." (13 B. C.) "Sooner shall these mountains crumble into dust than Chileans and Argentines shall break this peace, which, at the feet of Christ, the Redeemer, they have sworn to maintain." (Christ of the Andes, 1904) "We two nations pledge ourselves that so long as men shall live we will not take up arms against each other." (On Cairn, International Peace Garden, 1932.)

The "Peace Plow" (1876) was made in commemoration of the settlement by arbitration of a serious international difficulty that threatened war.

The celebration of international peace through the erection of peace monuments is a recent conception. However, there are nineteen on the United States-Canadian boundary, one on the Chile-Argentina boundary, and one on the Norway-Sweden boundary.

When we really comprehend that battleships and machine guns can not do for us in national defense what the radiating influence of comradeship and good will can do, we shall cease memorializing war.

**The Dawn of Conscience.* Published by Charles Scribner's Sons.

Trumpets on New Horizons

The Twilight Arch

With sun just set beyond the western woods,
And sea so calm below the cloudless east
As scarce to rim these Maine coast rocks with foam,
A breadth of mystic roseate light is limned
In glowing curve above grape-purple shade
That spans the deep's horizon, north to south . . .
So we behold the "twilight arch" upreared
In mighty contour on the lucent sky,—
Earth's shadow!—that in trail of parting sun
Is cast in beauty on the heaven's screen.
Yet in that merging of the tender rose
With darker fruit-bloom of the somber base
Is found no hint of all earth's wars and woes,
No record of the ages' cruelties,
But only loveliness of shape and hue . . .
The image shall be substance, and this grace
Of rondure on the evening sky fulfilled
By love and beauty, when the globe itself
Where men embrace in brotherhood at last,
Shall, like its shadow, shine rose-arched with peace.

ELIOT WHITE.

To Einstein

Master of light, sit crowned in one domain,
  Your measureless mind, where pure of earthly storm
  Symbol and line and Quintessential Form
Are that immortal music poets feign
Curving away, until at last is plain
  The face of Beauty awful and alone—
  Such is the lonely bliss your heart has known,
Finding for man his majesty again.
Smaller, yet greater is your deed's domain:
  Alp-like, alone, you look on Europe's plain
Where armies mass once more their tragic splendor;
Yet risking death, in utter self-surrender,
  You peal in mountain-tones: "Refuse to fight,"
  And crown with love your intellectual might.

GEOFFREY JOHNSON.

How to Spoil a Beautiful Day

HORACE A. DAVIS

Have you ever driven up the west bank of the Hudson on a summer afternoon on your way perhaps to enjoy the magnificent view from Storm King? And have you reached the United States Military Academy a little before five o'clock? If so, no doubt you were intrigued by a sense of expectancy, and you parked beside the parade ground and joined a group of several hundred citizens on the grandstand. Hardly were you seated when at one end of the huge open field appeared a smart band with some half-hundred pieces of shiny brass. Presently young men began to assemble at the other end of the campus, young men in immaculate white trousers, blue-grey jackets with white belts criss-crossing from their shoulders, and blue caps which by some trick of the sun looked at times like brass helmets. They formed in lines and squads, and marched out along the side of the field until there were some two thousand of them straight and silent, a pleasure to look at—more than a pleasure, an inspiration.

After an interval while the band played and various officers took their stations, the cadets began their maneuvers. They marched solemnly this way and that, always in a straight line turning smartly at right angles, with the most intense concentration on keeping in step and in perfect order. What a fine thrill you had as they marched in front of you, left, right, left, right, line after line, moving as one man. What perfection of motion, what a magnificent machine. Stars and Stripes Forever! Hurrah for the Army!

The flag has been saluted and lowered; the show is over and you start the car up again. At the gate you see once more the sign: United States Military Academy; and perhaps you stop to think —Academy—Military Academy.

That should be a place to teach men to make war. This spic and span parade; this precision in moving your gun from right shoulder to left; this meticulous attention to unnatural and useless detail;—is this preparation for war? If in actual combat a squad is told off to silence a machine gun nest, do they dress up in white trousers and march around three sides of a square to get there? A strange way to teach these cadets to kill and be killed, or even to protect themselves from being killed. They should exchange these gleaming, artistic costumes for dull, utilitarian khaki. They should don their gas masks. Then they will come out with picks and shovels, and dig trenches. They will come out with barbed wire, and string an entanglement across the field. It will give you a genuine thrill—the kind you get from real life instead of fairy tales—when they disappear into the trenches at the two ends of the field. At the zero hour one-half of them covered with mud now swarm out armed with wire clippers and attack the entanglement, while the other half, equally filthy, hurl bricks at them and knock down and beat up any who succeed in worming their way through. The band, converted into stretcher-bearers, carries the disabled to ambulances stationed at each corner. When a sufficient number of these students of war have been mutilated to keep the surgeons in practice, the general gives the signal to halt. There is no flag to salute, so the show is over as he winds up the day's parade with the order "Delouse."

Possibly such realistic training as you have been imagining would take some of the glamor out of war not only for the public but for the young men now dreaming of military glory.

At any rate, given a lively imagination, it will take the glamor out of a beautiful day over Storm King if you stop at West Point.

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